613 *mai* (or *olunia*) mean "family of my mother." These terms seem to indicate a bilateral rather than a unilateral lineage. Inquiry did not show that there were totems for the mother's or the father's people, or that marriage into any particular local group was com-
631 manded or enjoined. A village is a unit under the administration of a chief (*sekulu*) and as such is part of a large group of villages forming a kingdom ruled by a king (*ocoma*), but such village units are concerned with government and warfare, not with exogamy.

613 In tracing descent an Ocimbundu gives the names of relatives of
565 both the father and mother, but commoners are unlikely to know the names of their relatives beyond the grandparent class. The children of a king were at one time able to recite many generations
[582] of ancestors along both parental lines. But if the king had married a commoner, as he was allowed to do after choosing his first wife from the royal line, the children knew only the genealogy of their father. This is obvious since the commoner mother would not be likely to know her line of descent. The son of a village chief (*sekulu*) may marry a commoner, but, according to Ngonga, the *sekulu*, his father, "would have a very good look at her."

582 Ngonga had not heard of the marriage of brothers and sisters,
565 not even in the royal family; the idea of such a union was new and repulsive to him. In Umbundu society there would be no necessity for such a marriage as that of brother and sister or other close relative, because members of a royal family of one part of the country could intermarry with members of a royal family in some area far away. There might, for example, be marriages between the royal families of Bailundu and Ngalangi, which are two principal kingships of the Ovimbundu confederacy.

935 When asked what would be the fate of a man who committed
684 incest with his blood daughter or uterine sister, Ngonga said he would be killed by his brother or by his mother's brother. If he escaped he would have to go far away so that his people could never see him again. If a fine were accepted for incest, the culprit would have to pay his own kin "because he had shamed them."

601 Table A, Ngonga's Own Generation, calls attention to a plurality of terms for brother and sister according to the relative ages of the speaker and the person addressed. Moreover, there is a term for direct address and another which is used when speaking of a brother or sister.

Ngonga was questioned with regard to forms of address for his brothers and sisters other than the children of his uterine mother.